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Eliezer Ben-Yehuda

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EDWARD SCHUMAN, Editor

TABLE OF CONTENTS

Our Organization.....	2
President's Message.....	3
Editor's Page.....	4
The Revival of the Hebrew Language.....	5
Jewish Community in Nuremberg.....	8
Words as Motifs on Israel's Coins	
By Shmuel Aviezer.....	11
Oneg Shabbat & Gemilut Chassadim Bond.....	16
The Holy Half-Shekel	
By Begeg Ivri.....	18
Jewish History in Hamburg.....	26
General Order #11 December 1862.....	29
Ulysses S. Grant and the Palestine Envoy.....	32
The Aleppo Code.....	34
The Jewish Colony at Cotopaxi.....	37
Rabbi Raphael Haim Isaac Carigal.....	40
Profile of A.I.N.A.'s Convention Volunteer	
By Donna J. Sims.....	43
Special Opportunity Sale (ad).....	45
A.I.N.A. Dealer Directory.....	46
Membership Application.....	48

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

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President's Message

By Mel Wacks

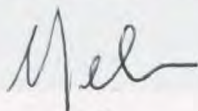
As we go to press we have received word of some very interesting projects. I am pleased to report that our library of over a dozen AINA slide programs have been transferred to the American Numismatic Association, and programs will be available for loan to AINA members shortly – to be shown in your home, to synagogue or church groups, general coin clubs, fraternal organizations, etc. We will publish a list of programs and indicate how AINA members can obtain them, in an upcoming issue of The Shekel.

There is a good chance that the American Israel Numismatic Association will sponsor a coin convention/show in Las Vegas on Memorial Day weekend (May 26-28). We would have displays of Israel and Judaic numismatic material, and conduct programs that will be open to our members and the general public. For further information please contact me at (818) 225-1348 or numismel@aol.com.

Over a dozen AINA members have asked to be on our email list, and I would like to hear from many more. Eventually we will have a nice group that can have discussions and schmooze about any Israel/Judaic numismatic topic. So drop me a note at numismel@aol.com and don't get left out.

I want to invite every AINA member to enter the contest to design this year's token. This year we are making it very easy, so that even if you don't have any artistic talent, you can still have the honor of designing a medal. Here's how it will work. Just send in a sketch or describe your design concept in words. If your concept is chosen, we will have a graphics person convert it into a medallion design. You will win \$100, have your initials featured on over 1,000 medals, and receive a dozen extra medals to give to your family and friends. Please keep one thing in mind: that the final design must be in black and white – no gray. The reason is that the die will be created from a black and white drawing, where the black areas represent the frosted raised relief portions of the design, and the white areas are the flat shiny background. So this year you have no excuse for not competing. We must receive your design sketch or written concept by August 1, 2006. Mail to me at AINA's address or email to numismel@aol.com.

Happy Collecting,



THE EDITOR'S PAGE

By Edward Schuman

If you have received this issue, we thank you because you are among those loyal members who have renewed their membership in A.I.N.A. If you have not, you received a letter reminding you for the dues. It is discouraging for us to learn of the demise of some of A.I.N.A.'s older members, especially when it is necessary to remove their names from the computer list. So be it.

Florence and I attended the F.U.N. convention in Orlando the beginning of the year. We met a dozen or so A.I.N.A. members who dropped by the table to say hello, and signed up some new ones. We were very happy to see J. J. VanGrover back at work as he had been ill for several months. The photo below was taken at the bourse table he shares with Ray Burns, another A.I.N.A. member. We will also attend the A.N.A. Mid-winter convention at the Cobb Galleria Center in Atlanta. Do visit with us if you are in the area.

Donna Sims has been contributing the Club Bulletin for the SHEKEL for over twenty six years. Sadly her column cannot be written any longer because the dozens of Israel Numismatic Societies that once flourished all over the county have all but vanished. The survivor is the INS/ICC of Los Angeles which we were told is also on the way out. There are many reasons for this occurrence and it is not unique to Israel collecting. Donna is continuing writing with her Profile series which has been received quite well.

Till the next issue



THE REVIVAL OF THE HEBREW LANGUAGE

Eliezer Ben-Yehuda, was born Eliezer Yitzhak Perelman, in the Lithuanian village of Lutzky on January 7th 1858. Like virtually all Jewish children of that time and place he began learning Hebrew from a very tender age as part of a thoroughly religious upbringing. He excelled in his studies and ultimately was sent to a yeshiva in the hope that he would become a rabbi. However, like many promising young Jews of the time in eastern Europe, he became interested in the secular world and ultimately exchanged the yeshiva for a Russian gymnasium, completing his studies as an external student in 1877.

In the same year Russia proclaimed war on the Ottoman Empire to aid their fellow Slavs, the Bulgarians, to regain their independence from the Turks. Ben-Yehuda was captivated by the idea of restoring to the Bulgarians their rights and reviving the Bulgarian nation on its national soil. In the 19th century, several European nations had been so revived, perhaps the most celebrated being the Greeks, the heirs of Classical Athens, in 1829, and the Italians, the heirs of Classical Rome, in 1849.

Ben-Yehuda was deeply influenced by such revivals and came to the conclusion that the European concept of national fulfillment should also be applied to his people, the Jews. He felt deeply that if the Bulgarians, who were not an ancient, classical people, could demand and obtain a state of their own, then the Jews, the People of the Book and the heirs of historic Jerusalem, deserved the same.

True, Eretz-Israel, the land of the Jews, contained few Jews in the 19th century, and the language of the Jews, Hebrew, was virtually only a written language and not a spoken tongue, but he felt these obstacles were not insurmountable. The Jews must return to their land and begin anew to speak their own language.

In 1879, Eliezer Ben-Yehuda published an article called for settling in Palestine, the revival of the Hebrew language and its adaptation for every day use by the Jewish community in Palestine. He himself immigrated to Palestine two years later and devoted his life to the propagation of the Hebrew language. He is credited with coining many new words in Hebrew.

The Ben-Yehuda home was the first in modern Palestine where Hebrew was exclusively spoken. He told his wife, Deborah, that from then on they would speak only Hebrew. Their son, Itamar Ben-Avi, born the following year, was known as the "first Hebrew child."

While Ben-Yehuda is credited with "reviving" spoken Hebrew, it was never, in fact, dead. In his biography, Ben-Yehuda described with

excitement how on the first day he got off the boat in Jaffa he spoke Hebrew with a Jewish money changer, his innkeeper and his coachman. His singular contribution was as champion of the connection between the revival of the language and the revival of the nation. He did this in his newspapers, by organizing Hebrew education and with his monumental dictionary project.

In 1886 Ben-Yehuda wrote in his newspaper Ha-Zvi: "The Hebrew language will go from the synagogue to the school and from the school to the home and become a living language." That year the first Hebrew-speaking school in the world was founded, in Rishon Le-Zion. Its headmaster, Mordechal Lubman, a teacher of math and nature, wrote the first Hebrew textbook about plants, coining original terminology.

Yet it took years for Hebrew to become the language of the land. In 1902, 20 years after the Ben-Yehudas became the first Hebrew-speaking family, Yitzhak Ben-Zvi, who was to become Israel's second president, wrote that Ben-Yehuda's second wife, Hemda, baked a cake in honor of the tenth family in Jerusalem that decided to speak Hebrew. However, when Ben-Yehuda wrote an article that year lamenting that there were still not very many Hebrew speakers, he received a flood of letters of protest from children asking him to come see them playing in Hebrew.

"Indeed," says Professor Shlomo Haramati, a historian of the Hebrew language, "it was the teachers in the schools and kindergartens who did the job. Children came home from school and brought Hebrew into their homes." By 1910 enough Hebrew-speaking schools existed and enough teachers were trained so that the stage was set for one more major battle—"the language war."

The war broke out in 1913 over the language of instruction in schools supported by organizations outside the country. The decision by the German Jewish Hilfsverein ("Ezra") to open a technical college in Haifa where German would be used caused a revolt. The organization claimed that Hebrew was not adequate to teach the sciences at the university level and therefore German would be used, at least for a transitional period. But students protested, teachers called a strike and the outrage reverberated throughout the Jewish world.

A letter by high school seniors called on the directors of the new Technicum (today's Technion) to change their minds: "We are shocked and outraged to hear that at the Technicum... the language of instruction will not be Hebrew. We, students of the Hebrew schools in Eretz Israel, can not accept that idea." Among the list of signatories to the letter are many leaders of the yishuv and the future state.

Although the outbreak of World War I put the establishment of the Technion on hold for a few years, Hebrew did prevail and all instruction there and at Israeli universities thereafter was in Hebrew.

In 1921 the British high commissioner recognized Hebrew as one of the three official languages along with English and Arabic. The Palestine Mandate coins and currency were printed in Hebrew, along with English and Arabic. In 1948 it was declared the official language of the State of Israel, and today it is the first language of some five million speakers.

The revival of the Hebrew language is the thing we can be most proud of. It is alive, it will not be destroyed and is the strongest element of an Israeli identity. There is Hebrew culture, books, soap operas pop music and poetry. It is the biggest success of the Zionist enterprise.

In 1974, Israel's 26th Anniversary of Independence Coin was called the Revival of the Hebrew Language. This 10 Lirot coin was issued in silver in both proof and brilliant uncirculated issues

Obverse: On the top right the emblem of the State of Israel. Below it the nominal value "10 Lirot. Below, left, the word "Israel" in Hebrew, English and Arabic. Below the date "5734-1974" in Hebrew and English.

Reverse: To the right, a part of an ancient scroll, representing the survival of the Hebrew language over the generations, Along the side of the scroll and running vertically the Hebrew inscription "The Revival of the Hebrew Language". On the left a listing of some of the Hebrew words innovated by Eliezer Ben-Yehuda. Below in Hebrew the signature "E. Ben-Yehuda".

Edge: The Hebrew inscription "26th Year of the State of Israel", facing obverse or reverse.



The Jewish Community in Nuremberg

In the year 1850 Josef Kohn from the neighboring village of Markt Erlbach was allowed by the municipal authorities to settle down in Nuremberg. He became the first Jewish citizen of Nuremberg after a period of 350 years, when Jews were prohibited from becoming inhabitants of the previous independent imperial city, which in 1806 was incorporated into the Bavarian kingdom.

The Jewish community in Bavaria's second largest city grew fast. The upswing was caused by railroad and industrialization which made it advantageous for Jewish salesmen living in the rural regions of Upper and Central Franconia and Upper Palatine to move to the city. In 1922 Nuremberg's Jewish community was the second largest in Bavaria, with 9,280 Jews, many of whom were wealthy bankers, professionals, and businessmen. In the same time the overall population of Nuremberg exploded from about 56,000 to 380,570 (41,170 in 1932).

Jewish Nurembergers contributed tremendously to the economic, scientific and cultural development of their hometown. Nuremberg's hop trade (for beer production) was primarily run by Jewish businessmen. In 1930, 120 of 162 of the trade firms were owned by Jews - who had dominated the world market in hops until the beginning of World War I.,

At that time the toys and household supplies produced by "Bing-Werke" and the bicycles and motorcycles under the trade marks "Hercules" and "Viktoria", both Jewish owned firms, were known and sold worldwide. Jewish lawyers and physicians led in their professions, and Jewish philanthropists like Heinrich Berolzheimer and Ludwig von Gerngros sponsored educational and welfare institutions as well as fine arts and public buildings.

The Jews in Nuremberg - earlier than others - learned what Nazism really meant. For the early twenties the notorious "Jew baiter" Julius Streicher, a substandard elementary school teacher and sexual psychopath, edited his unutterable anti-Semitic "Der Stürmer" in Nuremberg and inseminated dull hatred into the minds of his readers. The "Machtergreifung" in January 1933 finally gave him and his comrades the chance to realize their plans. Streicher was in charge of the boycott against Jewish shops on April 1st, 1933 in Germany. His political opponents were sent to Dachau, among them many Jewish social democrats and communists.

The culmination of the Nazi's anti-Semitic policy was marked by the "Nuremberg Laws," named after the city where they were promulgated and proclaimed to the public. The Congress of the National

Socialist Workers' Party (NAZI) convened in Nuremberg, Germany on September 10, 1935. Among the many items of business on the Nazi agenda was the passage of a series of laws designed (a) to clarify the requirements of citizenship in the Third Reich, (b) to assure the purity of German blood and German honor and (c) to clarify the position of Jews in the Reich. These three laws, passed on September 15, 1935, and the numerous auxiliary laws which followed literally expelled all Jews from Germany by denying them the right to be citizens

(1) A Jew is an individual who is descended from at least three grandparents who were, racially, full Jews... (2) A Jew is also an individual who is descended from two full-Jewish grandparents if: (a) he was a member of the Jewish religious community when this law was issued, or joined the community later; (b) when the law was issued, he was married to a person who was a Jew, or was subsequently married to a Jew; (c) he is the issue from a marriage with a Jew, in the sense of Section I, which was contracted after the coming into effect of the Law for the Protection of German Blood and Honor of September 15, 1935; (d) he is the issue of an extramarital relationship with a Jew, in the sense of Section I, and was born out of wedlock after July 31, 1936.

These unlawful laws laid the foundation for the Holocaust. The pogrom of "Kristallnacht" was only a prelude which in Nuremberg was more radical and cruel than anywhere else in Germany and cost the lives of 19 Jewish Nurembergers. Young Nazis attacked hundreds of the city's Jews and broke into the Jewish cemetery. The Jews felt the need to protect themselves by posting armed guards at community institutions.

Riots started up again in Nuremberg after the Nazis' gains in the 1930 elections. The Nazis rose to national power in 1933. The resulting attacks on Jews were worse in Nuremberg than in other places. In July 1933 Storm Troopers SA broke into 400 Jewish homes and stole money and possessions, and 300 Jews were arrested and beaten.

From the rise of the Nazis in January 1933 to March 1934, almost 1,500 Jews left Nuremberg. Soon thereafter, many of the Jews of Nuremberg decided to change their approach and stay in the city. They reorganized their cultural, educational, religious, and social life in order to make themselves independent of the rest of their environment. However, antisemitic acts continued in Nuremberg. In August 1938 Streicher ordered the arson of the Great Synagogue and the Jewish community building next door. During the *Kristallnacht* pogrom of November 9--10, 1938, SA men assembled in the city center and set fire to various

synagogues. Gangs of thugs ran through the streets attacking Jews; 160 Jews were arrested and beaten in the city hall. The rioters, aided by passersby, broke into and pillaged hundreds of Jewish homes and businesses.

After the pogrom, most of the city's Jews fled Nuremberg. The deportation of Nuremberg's Jews began in November 1941. That month, 535 Jews were sent to Riga; in March 1942, 650 were transported to Izbica, near Lublin. Another 200 were deported over the next months. By the fall of 1942, the only Jews left in Nuremberg were those married to non-Jews.

The Nuremberg Trials is the name for two sets of trials of Nazis involved in World War II and the Holocaust. The trials were held in the German city of Nuremberg from 1945 to 1949 at the Nuremberg Palace of Justice. The first and more famous of these trials was the Trial of the Major War Criminals Before the International Military Tribunal or IMT, which tried 24 of the most important captured leaders of Nazi Germany. It was held from 20th November, 1945 to 1st October, 1946. The second set of trials of lesser war criminals was conducted under Control Council Law No. 10 at the U.S. Nuremberg Military Tribunals (NMT), including the famous Doctors' Trial.

A recently issued medal of the Adas Israel Synagogue in Nuremberg is testimony to the rebirth of the Jewish community.



Words as motifs

on Israeli Independence Day Commemorative Coins

By: Shmuel Aviezer

Conventionally, a motif – be it an effigy, an allegorical illustration or a descriptive composition of the topic for which such a coin is issued – does adorn the obverse of a commemorative coin. Yet, in some cases of the Israeli commemorative coins, words, in one shape or the other, make up the main motif side instead of a specific typification.

Here are some distinctive instances:

- 1) “Israel lives on” – (1966 - 5726)
- 18th Anniversary of Independence.

The Hebrew words “Am Israel Hai” (The People of Israel Lives On) fill in the whole space of the obverse.

- 2) “Shalom” – (1969 - 5729)
- 21st Anniversary of Independence.

The four letters of the Hebrew word “Shalom” completely override the space of the obverse. On the reverse, moreover, the Hebrew inscription: “And no man knoweth of the place of his burial” (Deuteronomy 34:6) heap up in the center in the shape of a cairn. A small covered helmet with an olive sapling is visible below.

- 3) “Mikveh Israel Centenary” – (1970 - 5730)
- 22nd Anniversary of Independence.

The Hebrew inscription “Centenary of Mikveh Israel”, caligraphed in four lines, and the words “Kol Israel Haverim” parallel to the bottom rim, occupy the motif side. A schematic plough serves as a minor indication of the Mikveh Israel Agricultural Institution.

- 4) “Declaration of Independence” (1973 - 5733)
- 25th Anniversary of Independence.

The lower part of Israel’s Declaration of Independence, bearing the signatures of the founding fathers of the State of Israel, is exhibited on a raised level in the upper, larger part of the obverse.

- 5) “Revival” – (1974 - 5734)
- 26th Anniversary of Independence.

Emanating from a scroll, running to the left in seven rows, are fourteen new Hebrew words, renovated by Eliezer Ben Yehuda, who revived the Hebrew Language into its modern form. These words, two in a line are: Newspaper, telegram; lighting, watch; exercise, airplane; binoculars, address; sympathy, art; train, discovery; courtesy, bronze.

The Hebrew words “The Revival of the Hebrew Language” run vertically alongside the scroll. The signature, “E. Ben Yehuda”, appears below.

6) “Strength through Faith” (1976 - 5736)

- 28th Anniversary of Independence.

The motif side is accentuated with two words in Hebrew: “Strength for Israel”. The letters “Kaf” and “Het” forming the Hebrew word “strength”, are drawn in large letters (these two letters in numerology count to 28). A small Star of David tops the Hebrew letter “Lamed” – in the word “Israel”.

7) “Shalom” – (1980 - 5740)

- 32nd Anniversary of Independence.

The three top leaves of an olive-tree branch form the letter “Shin” in the Hebrew word “Shalom”, while the Arabic and English versions of the word are drawn thereunder.

It is worthwhile to mention that this theme in its exact rendition is depicted on the obverse of the special commemorative coin, issued in 1995, on the occasion of signing the peace treaty between Israel and the Hashemite Kingdom of Jordan.

8) “Israel Brotherhood” – 1984 - 5744)

36th Anniversary of Independence.

The center of the obverse is dominated by the words “Israel Brotherhood” in Hebrew, while branch-and-root-like filigree hovers all around.

9) “Jerusalem – City of David – Three Millenia”

– (1996 - 5756)

48th Anniversary of Independence.

The words in Hebrew “But Judah shall dwell for ever and Jerusalem from generation to generation” (Joel 3:20) are prominent in the center of the obverse, while the English version surrounds it, paralleling the round rim. (By the way, this is the only Independence Day coin, issued by the Bank of Israel, bearing the denomination NIS 30 (thirty).

10) “Love thy neighbor as thyself” – (2000 - 5750)

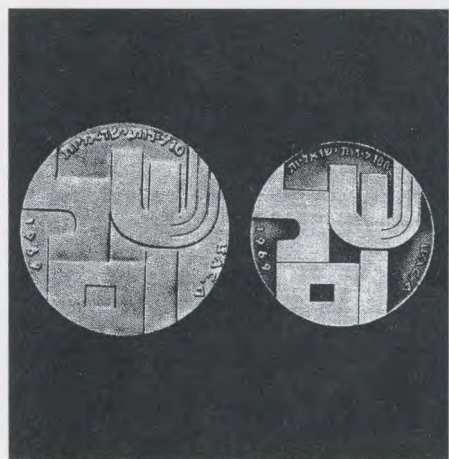
52nd Anniversary of Independence.

The greater part of the space of the obverse is dominated by the Hebrew words “Love thy neighbor as thyself” (in large letters in the center); in English (incused in a round arch); and in Arabic (in one line below). Two arch-like decorations enfold the inscriptions from above.

Finally, an interesting mention, the special gold coin issued in 1974 - 5735, honouring the memory of David Ben-Gurion marks a unique lapse of detail: The absence of the denomination in digits beside the words ‘five hundred Israeli pounds’ in Hebrew only, which at the time created much nuisance for those who were not versed in Hebrew.



1



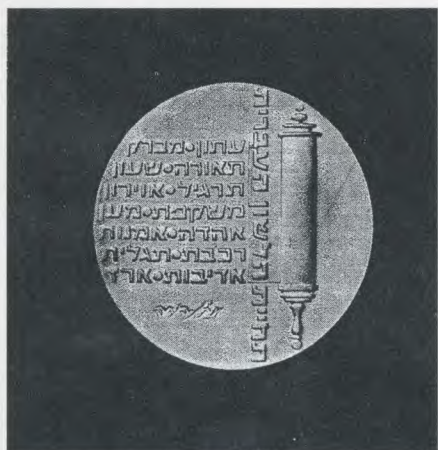
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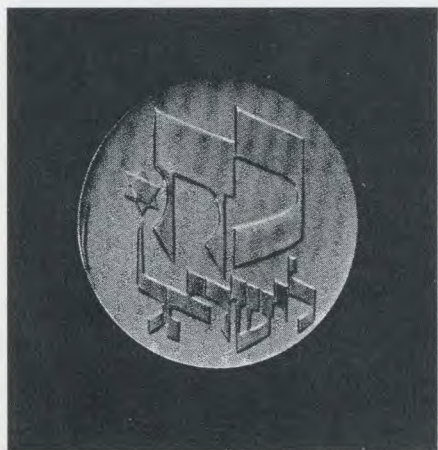
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5



6





7



8



9



10

Loan Certificate Bond

"Oneg Shabbat & Gemilut Chassadim"

Zagreb, Croatia, 1921

The illustrated Jewish loan certificate bond, issued in the denomination of 500 dinar, and paying interest at 6% per annum is from the "Oneg Shabbat" organization. This group assisted the needy with their Shabbat expanses as well as providing mutual aid and loans for the needy. The bond was issued in Zagreb, on January 10th, 1920. The funds realized from the sale of these bonds apparently were to establish a new community building, synagogue and hospital. In the background there is a picture of the company's building with a Russian sign 'Oneg Shabbat', 1922. On the bottom of the bond there is an open book with a Hebrew title. The printing is in both Russian and Hebrew.



The first Jews known to have lived in Croatia, and probably in Zagreb, were Mar Saul and Mar Joseph, King Kresimir's emissaries to Abd al-Rahman III, the caliph of Cordoba in the tenth century. During the 13th century Jews went to Zagreb from France, Malta, and Albania. Some Jews lived there by the end of the 14th century. The city chronicles of Zagreb for 1444 mention a domus judaeorum (community house or synagogue). Little, however, is known about Jewish life and activities, except that the Jewx were merchants and moneylenders and that they came from Hungary, Burgenland, or Moravia.

In 1526 an expulsion order by Ferdinand I, which was linked to the conversion of most of Croatia into a "military zone," put an end to medieval Jewry's existence in Zagreb, and for more than two centuries no Jews lived there or frequented the city.

New Jewish settlers arrived in Croatia in the mid-18th century from Bohemia, Moravia, and Hungary and about 50 families lived in Zagreb in the 1840s. The community was officially founded only in 1806. In 1841 a smaller Orthodox community came into being. At the end of the 19th century, Zagreb was the leading community in Croatia, and consisted chiefly of Ashkenazim Jews. Between the two world wars was a ladino speaking, Sephardic community became established there.

The main body of Zagreb Jewry remained aloof from local politics, dedicating themselves to the internal affairs of the community, which became the largest in Yugoslavia. Between the two world wars Zionism drew a strong following in Croatia, and Zagreb was chosen as the headquarters of the Zionist Federation. The Zagreb community also maintained a number of associations: a Maccabi sports club, a choir, women's and youth organizations, and a union of Jewish employees. The leading Jewish periodicals in Yugoslavia, such as the Zionist weekly *Cidov* ("Jew"), were published in the city.

Jewish contribution to the development of Zagreb was manifold. Jews were among the pioneers in export (wine and lumber) and local industry (furniture, beer, streetcars, etc.). Lavoslav (Leopold) Hartmann, the first librarian in Croatia, organized lending libraries, and also founded a printing press. Zagreb occupied a central position in the Yugoslav Jewish community. About 12,000 Jews lived there in 1941. Rabbis Gavro Schwarz and Shalom Freiburger, both victims of the Holocaust, were initiators of Jewish historical studies.

Yugoslav Jews took an active part in the fight against the Nazis and played a leading role among the organizers of Tito's revolt. Ten Jews were named as national heroes of the resistance. No exact figures are available for the number of Jews who fought with the partisans, because they did not enlist as Jews, and in the early stage no family names were recorded. With one exception, there were no Jewish units. After the war, however, the Federation of Yugoslav Jewish Communities was able to identify 2,000 Jewish names among the members of Tito's formations.

Upon the establishment of the State of Israel (1948), the Federation sought and received permission from the Yugoslav authorities to send material help and organize Jewish emigration to Israel. From the end of 1948 until 1952 about 8,000 Jews, who were allowed to take their property with them, left for Israel.

THE HOLY HALF-SHEKEL

By Begeg Ivri

The Half-Shekel is a Torah Commandment first introduced by Moses in 1289 B.C.E. In the Book of Exodus, chapter 30:11-16 we read:

And the Lord spoke to Moshe, saying: When you take the sum of the children of Yisrael after their number, then shall they give every man a ransom for his soul to the Lord, when you number them; that there be no plague among them, when you number them. This they shall give, every one that passes among them that are numbered, half a shekel after the shekel of the sanctuary, (a shekel is twenty gera), a half shekel shall be the offering of the Lord. Every one that passes among them that are numbered, from twenty years old and above, shall give the offering of the Lord. The rich shall not give more, and the poor shall not give less than half a shekel, when they give the offering of the Lord, to make atonement for your souls. And you shall take the atonement money of the children of Yisrael, and shall appoint it for the service of the Tent of Meeting; that it may be a memorial to the children of Yisrael before the Lord, to make atonement for your souls.

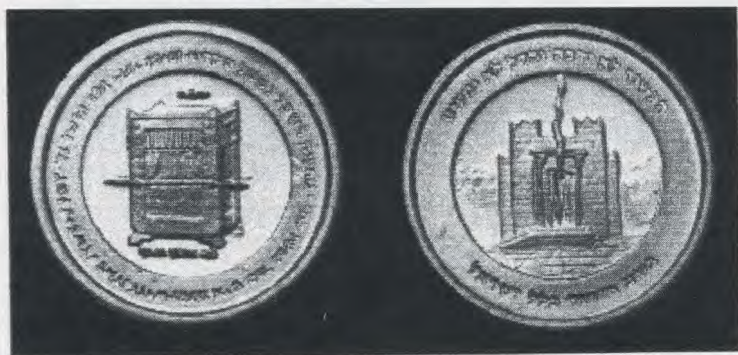
The Half-Shekel was donated annually, with some interruptions for 1,424 years until the custom was forcibly stopped by the Roman Emperor Hadrian in the year 135 C.E. Given even after the destruction of the Temple and sent in by the Jewish communities of the Diaspora, Hadrian banned the fulfillment of this Divine Commandment for he realized that as long as the Jews donated the Half-Shekel, we had a sense of sovereignty over Jerusalem.

From 1998, when Israel celebrated its 50th anniversary, the Jubilee year, Ivri Begeg have struck half shekels to fulfill this deed. This article illustrates and describes the medals issued to the present date.



Year 50: The reverse of the Jubilee Year issue is composed of a

concave center depicting a pair of hands joining together in the manner of the Priestly Blessing, offering a Half-Shekel towards Heaven. The Half-Shekel ascends as a "Coin of Fire" skyward. To the right appear the words "*Kazeh Yitnu*" ("This shall you give.") [Exodus 30:13.] To the left appear the words "*Matbeah Shel Aish*" ("A Coin of Fire") [Rashi] In the foreground are the Walls of Jerusalem, built from the funds of the Holy Half-Shekel. The legend across the top reads "*Heasher Lo Yarbeh, V'Hadal Lo Yamit*" ("The rich shall not give more, nor the poor less.") [Exodus 30:15] The legend across the bottom reads "*L'Shem Ichud Klal Yisrael*" ("For the sake of the unity of the whole House of Israel") The hands symbolize the coming together of opposites; the left and right, the religious and secular, the fundamentalists and the modernizers, each but a half, needing the "other" to complete themselves. The hands are held in the manner of the Priestly Blessings to symbolize the Temple Service, which is budgeted from the Trumath Halishkah (Appropriations), from the Half-Shekels donated each year. A river flows forth from Jerusalem, through its gate. This symbolizes the Redemption.



Year 51: In the center of the obverse is the Jerusalem Aperiion (Royal Wedding Litter) described in the book Song of Songs 3:9-10, restored in 1992 by Beged Ivri. Above the Aperiion appears the date, in ancient Hebrew letters taken from the coinage of the First Rebellion (65-70 CE); "*Shin Noon Aleph*" standing for "*Shanah 'Noon-Aleph*" (51st Year). As we have no custom of dating our coinage by foreign calendars, nor even from Creation, we took the example of our predecessors and dated our ceremonial coin from the Liberation of the Land of Israel. This year's coin, minted to be given on Purim of 1999, will open the 51th Year celebrations of the State of Israel. Below the aperiion appear the words "*Lo Heilech Chuki*" (Not Legal Tender), to satisfy the needs of the Bank of Israel Law that we are not producing a currency substitute. The legend along the right side of the coin reads "*V'Natnu Ish Kofer Nafsho L'Hashem*" ("And every person shall give an atonement for their soul to G-d") [Exodus 30:12], and

continues with "*Machatzit Hashekel B'Shekel Hakodesh*" ("Half a Shekel of the Holy Shekel") [Exodus 30:13] The same wording appears in the ancient Hebrew script as the legend along the left side of the coin. We did this as a continuation of our ancestor's custom of retaining the ancient script on our independent coinage, even after that script has been superceded by another version, as was the case with the First and Second Rebellion coins. The reverse is an artist's rendition of the Holy Temple, with the altar in the foreground, its smoke rising towards Heaven. The legend across the top reads "*Heasher Lo Yarbeh, V'Hadad Lo Yamit*" ("The rich shall not give more, nor the poor less".) [Exodus 30:15] The legend across the bottom reads "*L'Shem Ichud Klal Yisrael*" ("For the sake of the unity of the whole House of Israel")



Year 52 In the center of the obverse is the Bezich (Golden Incense Censer) mentioned in the book of Numbers 7:14, restored in 1992 by the Temple Institute. Above the Bezich appears the date, in ancient Hebrew letters taken from the coinage of the First Rebellion (65-70 CE); "Shin Noon Bet" standing for "*Shanah 'Noon-Bet*" (52nd Year). As we have no custom of dating our coinage by foreign calendars, nor even from Creation, we took the example of our predecessors and dated our ceremonial coin from the Liberation of the Land of Israel. This year's coin, minted to be given on Purim of 2000, will open the 52nd Year celebrations of the State of Israel. Below the Bezich appear the words "*Lo Heilech Chuki*" (Not Legal Tender), to satisfy the needs of the Bank of Israel Law that we are not producing a currency substitute. The legend along the right side of the coin reads "*V'Natmu Ish Kofer Nafsho L'Hashem*" ("And every person shall give an atonement for their soul to G-d") [Exodus 30:12], and continues with "*Machatzit Hashekel B'Shekel Hakodesh*" ("Half a Shekel of the Holy Shekel") [Exodus 30:13] The same wording appears in the ancient Hebrew script as the legend along the left side of the coin. We did this as a continuation of our ancestors' custom of retaining the ancient script on our independent coinage, even after that script has been superceded by another version, as was the case with the First and Second Rebellion coins.

The reverse features the Nicanor Gates of the Second Temple, the 15 steps of the Levites, with the Holy Temple visible in the background, based on the scale model created by Jerusalem Master-craftsman Catriel. The legend across the top reads "*Heasher Lo Yarbeh, V'Hadal Lo Yamit*" ("The rich shall not give more, nor the poor less".) [Exodus 30:15] The legend across the bottom reads "*L'Shem Ichud Klal Yisrael*" ("For the sake of the unity of the whole House of Israel")

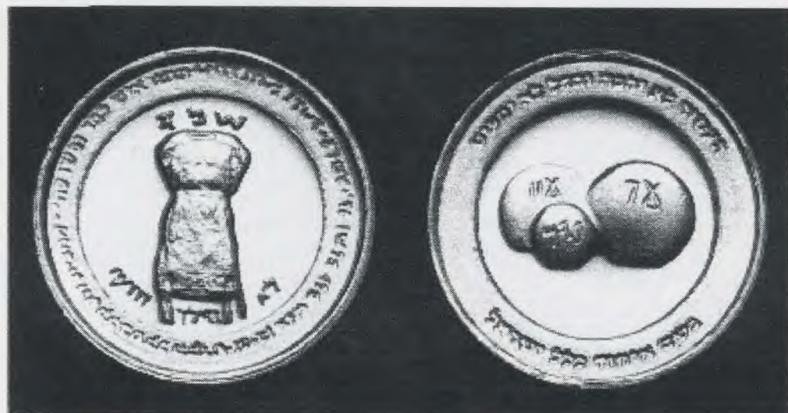
Year 53



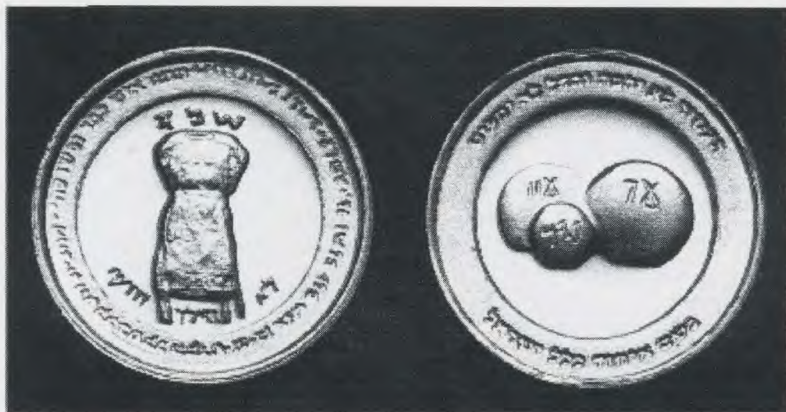
In the center of the obverse is the Nevel, the 22-string Davidic Harp. Above the Nevel appears the date, in ancient Hebrew letters taken from the coinage of the First Rebellion (65-70 CE); "Shin Noon Gimmel" standing for "*Shanah 'Noon-Gimmel*" (52nd Year). As we have no custom of dating our coinage by foreign calendars, nor even from Creation, we took the example of our predecessors and dated our ceremonial coin from the Liberation of the Land of Israel. This year's coin, minted to be given on Purim of 2001, will open the 53rd Year celebrations of the State of Israel. Below the Nevel appear the words "*Lo Heilech Chuki*" (Not Legal Tender), to satisfy the needs of the Bank of Israel Law that we are not producing a currency substitute. The legend along the right side of the coin reads "*V'Natnu Ish Kofer Nafsho L'Hashem*" ("And every person shall give an atonement for their soul to G-d") [Exodus 30:12], and continues with "*Machatzit Hashekel B'Shekel Hakodesh*" ("Half a Shekel of the Holy Shekel") [Exodus 30:13] The same wording appears in the ancient Hebrew script as the legend along the left side of the coin. We did this as a continuation of our ancestors' custom of retaining the ancient script on our independent coinage, even after that script has been superseded by another version, as was the case with the First and Second Rebellion coins. The reverse features the Laver (*Kiyor*) used by the Priests to wash their hands and feet prior to entering upon Service. [Exodus 30:18]. The legend across the top reads "*Heasher Lo Yarbeh, V'Hadal Lo Yamit*" ("The rich shall not give more, nor the poor less".) [Exodus 30:15] The legend across the bottom reads "*L'Shem Ichud Klal Yisrael*" ("For the sake of the unity of the whole House of Israel")



In the center of the obverse is the Jerusalem of Gold, the golden bridal crown with which brides in Israel are crowned on the day of their wedding. Above the Jerusalem of Gold appears the date, in ancient Hebrew letters taken from the coinage of the First Rebellion (65-70 CE); "Shin Noon Daled" standing for "Shanah 'Noon-Daled'" (54th Year). As we have no custom of dating our coinage by foreign calendars, nor even from Creation, we took the example of our predecessors and dated our ceremonial coin from the Liberation of the Land of Israel. This year's coin, minted to be given on Purim of 2002, will open the 54th Year celebrations of the State of Israel. Below the Jerusalem of Gold appear the words "*Lo Heilech Chuki*" (Not Legal Tender), to satisfy the needs of the Bank of Israel Law that we are not producing a currency substitute. The legend along the right side of the coin reads "*V'Natnu Ish Kofer Nafsho L'Hashem*" ("And every person shall give an atonement for their soul to G-d") [Exodus 30:12], and continues with "*Machatzit Hashekel B'Shekel Hakodesh*" ("Half a Shekel of the Holy Shekel") [Exodus 30:13] The same wording appears in the ancient Hebrew script as the legend along the left side of the coin. We did this as a continuation of our ancestors' custom of retaining the ancient script on our independent coinage, even after that script has been superseded by another version, as was the case with the First and Second Rebellion coins. The reverse features a First Rebellion Shekel from the Year 2 of the revolt against Rome that ended with the destruction of the Holy Temple in the year 69/70 CE. The legend across the top reads "*Heasher Lo Yarbeh, V'Hadal Lo Yamit*" ("The rich shall not give more, nor the poor less".) [Exodus 30:15] The legend across the bottom reads "*L'Shem Ichud Klal Yisrael*" ("For the sake of the unity of the whole House of Israel")



In the center of the obverse is the Biblical Tallith (Numbers 15:37-41). Above the Biblical Tallith appears the date, in ancient Hebrew letters taken from the coinage of the First Rebellion (65-70 CE); "Shin Noon Heh" standing for "Shanah 'Noon-heh" (55th Year). As we have no custom of dating our coinage by foreign calendars, nor even from Creation, we took the example of our predecessors and dated our ceremonial coin from the Liberation of the Land of Israel. This year's coin, minted to be given on Purim of 2003, will open the 55th Year celebrations of the State of Israel. Below the Biblical Tallith appear the words "*Lo Heilech Chuki*" (Not Legal Tender), to satisfy the needs of the Bank of Israel Law that we are not producing a currency substitute. The legend along the right side of the coin reads "*V'Natnu Ish Kofer Nafsho L'Hashem*" ("And every person shall give an atonement for their soul to G-d") [Exodus 30:12], and continues with "*Machatzit Hashekel B'Shekel Hakodesh*" ("Half a Shekel of the Holy Shekel") [Exodus 30:13]. The same wording appears in the ancient Hebrew script as the legend along the left side of the coin. We did this as a continuation of our ancestors' custom of retaining the ancient script on our independent coinage, even after that script has been superceded by another version, as was the case with the First and Second Rebellion coins. The reverse features Stone weights from the First Temple Period, used to weigh silver and gold, featuring 2 shekel, 4 shekel and pym (2/3 shekel) weights. These were used prior to the advent of coined money. The legend across the top reads "*Heasher Lo Yarbeh, V'Hadad Lo Yamit*" ("The rich shall not give more, nor the poor less".) [Exodus 30:15]. The legend across the bottom reads "*L'Shem Ichud Klal Yisrael*" ("For the sake of the unity of the whole House of Israel")



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In the center of the obverse is the Chupat Chatanim - Canopy of Bridegrooms (Mishnah Sotah 914). Above the Chupat Chatanim appears the date, in ancient Hebrew letters taken from the coinage of the First Rebellion (65-70 CE); "Shin Noon Vav" standing for "Shanah 'Noon-Vav" (56th Year). As we have no custom of dating our coinage by foreign calendars, nor even from Creation, we took the example of our predecessors and dated our ceremonial coin from the Liberation of the Land of Israel. This year's coin, minted to be given on Purim of 2004, will open the 56th Year celebrations of the State of Israel. Below the Chupat Chatanim appear the words "*Lo Heilech Chuki*" (Not Legal Tender), to satisfy the needs of the Bank of Israel Law that we are not producing a currency substitute. The legend along the right side of the coin reads "*V'Natnu Ish Kofer Nafsho L'Hashem*" ("And every person shall give an atonement for their soul to G-d") [Exodus 30:12], and continues with "*Machatzit Hashekel B'Shekel Hakodesh*" ("Half a Shekel of the Holy Shekel") [Exodus 30:13] The same wording appears in the ancient Hebrew script as the legend along the left side of the coin. We did this as a continuation of our ancestors' custom of retaining the ancient script on our independent coinage, even after that script has been superseded by another version, as was the case with the First and Second Rebellion coins.

The reverse features the eastern facade of the Second Temple rebuilt by Herod. The legend across the top reads "*Heasher Lo Yarbeh, V'Hadal Lo Yamit*" ("The rich shall not give more, nor the poor less.") [Exodus 30:15] The legend across the bottom reads "*L'Shem Ichud Klal Yisrael*" ("For the sake of the unity of the whole House of Israel")



In the center of the obverse are the Two Trumpets of Silver (Number 10:1). Above the Two Trumpets of Silver appears the date, in ancient Hebrew letters taken from the coinage of the First Rebellion (65-70 CE); "Shin Noon Zayin" standing for "Shanah 'Noon-Zayin" (57th Year). As we have no custom of dating our coinage by foreign calendars, nor even from Creation, we took the example of our predecessors and dated our ceremonial coin from the Liberation of the Land of Israel. This year's coin, minted to be given on Purim of 2005, will open the 57th Year celebrations of the State of Israel. Below the Two Trumpets of Silver appear the words "*Lo Heilech Chuki*" (Not Legal Tender), to satisfy the needs of the Bank of Israel Law that we are not producing a currency substitute. The legend along the right side of the coin reads "*V'Natmu Ish Kofer Nafsho L'Hashem*" ("And every person shall give an atonement for their soul to G-d") [Exodus 30:12], and continues with "*Machatzit Hashekel B'Shekel Hakodesh*" ("Half a Shekel of the Holy Shekel") [Exodus 30:13] The same wording appears in the ancient Hebrew script as the legend along the left side of the coin. We did this as a continuation of our ancestors' custom of retaining the ancient script on our independent coinage, even after that script has been superceded by another version, as was the case with the First and Second Rebellion coins.

The reverse features The reverse features a Second revolt Zuz (quarter shekel) minted in Betar in the year 134 CE, depicting Second Temple Era silver trumpets, inscribed "For the freedom of Jerusalem". The legend across the top reads "*Heasher Lo Yarbeh, V'Hadal Lo Yamit*" ("The rich shall not give more, nor the poor less") [Exodus 30:15] The legend across the bottom reads "*L'Shem Ichud Klal Yisrael*" ("For the sake of the unity of the whole House of Israel")

Jewish History in Hamburg

Hamburg is a German city on the right bank of the Elbe, between Sleswick-Holstein and Hanover. The first Jewish settlers were Portuguese Maranos, who had fled from their own country under Philip II. and Philip III. At first they concealed their religion in their new place of residence. In 1603 the aldermen ("Bürgerschaft") made complaints to the senate about the growing influx of Portuguese Jews and wanted them expelled. The senate asked the theological faculties of Jena and Frankfort-on-the-Oder for their opinions in the matter. The city council, pointing to the economic benefits accruing from their presence, opposed the measure. In 1612, after many negotiations, it was agreed that, in consideration of a payment made for their protection, the Jews should be tolerated in the town as strangers, though they were not to be allowed to practice their religion publicly.

Among the Jews were financiers (some of whom took part in the founding of the Bank of Hamburg in 1619), shipbuilders, importers (especially of sugar, coffee, and tobacco from the Spanish and Portuguese colonies), weavers, and goldsmiths. In 1612 the Jews of Hamburg paid an annual tax of 1,000 marks and by 1617 this sum was doubled. The kingdoms of Sweden, Poland, and Portugal appointed Jews as their ambassadors in Hamburg. Those who had come to Hamburg from Spain and Portugal continued to speak the languages of their native lands.

As early as 1611 Hamburg had three synagogues, whose congregations jointly owned burial grounds in nearby Altona. In 1652 the three congregations combined under the name of Beth Israel. When in 1697 the city unexpectedly raised the annual tax levied against the Jews to 6,000 marks, the majority of the rich Jews of Hamburg (most of whom belonged to the Spanish-Portuguese congregation) moved to Altona and Amsterdam.

By 1627 German Jews began to settle in Hamburg, although on festivals they continued to worship at Altona, where the Danish king had permitted the official establishment of a congregation and the building of a synagogue in 1641. They submitted their disputes to the jurisdiction of the rabbi of the Altona congregation. Shortly thereafter the three communities banded together to form one congregation.

Many Jews, fleeing from persecutions in Ukraine and Poland in 1648, arrived in Hamburg where they were helped by the resident Jews. However, the refugees soon left for Amsterdam since at that time the

Christian clergy in Hamburg was inciting the inhabitants to expel the Ashkenazi Jews from the city which occurred in 1649. Most went to Altona with only a few remained in Hamburg, residing in the homes of the Spanish-Portuguese Jews. Within a few years many of those who had been driven out returned to Hamburg, and in 1656 a number of refugees from Vilna also found asylum there.

The Ashkenazi congregations in Altona, Hamburg, and Wandsbek united in 1671 to form the AHW congregation, with the seat of their rabbinate in Altona. In 1811, Hamburg being incorporated in the French empire, the Jews of that town were forced by an order of Napoleon to withdraw from the congregation of the Three Communities, and to form a new community. The constitution of this new community was established in the following year. At the same time the old restrictions were abolished, and full equality before the law was given to the Hamburg Jews.

In 1848 the Revolution brought about the emancipation of the Jews in Hamburg as in many other states of the German Confederation. In 1849 all members of the German-Jewish, as well as of the Portuguese congregation were free to acquire citizenship in the town. Every new Jewish settler, however, Portuguese excepted, was obliged to join the German-Jewish congregation, which formed a separate political corporation in the state. In 1864 this obligation was abolished.

The Jewish congregation of greater Hamburg was the fourth largest community in Germany. In 1866 there were 12,550 Jews at Hamburg and in 1933 about 19,900. The last rabbi was Joseph Carlebach, who was deported in 1942 and killed by the Nazis.

In the years 1933-37 more than 5,000 Jews emigrated. On Oct. 28, 1938 about 1,000 Polish citizens were expelled. The pogrom of Kristallnacht (Nov. 9-10, 1938), in which most synagogues were looted and closed down, caused an upsurge of emigration. In 1941, 3,148 Jews were deported to Riga, Lodz, and Minsk. In 1942, 1,848 Jews were deported to Auschwitz and Theresienstadt. In ten subsequent transports to Theresienstadt 370 were deported. Approximately 7,800 Hamburg Jews lost their lives in the Nazi era. A few hundred Jews, privileged or of mixed marriage, outlived the war. A concentration camp, Neuengamme, was situated near the city. A total of 106,000 inmates passed through its gates and more than half of them perished.

On May 3, 1945 Hamburg was liberated by British troops who offered aid to the few hundred Jewish survivors. On September 18 a Jewish community was organized, which reopened the cemetery, old age

home, mikveh, and hospital soon after. In January 1970 there were 1,532 Jews in Hamburg, two-thirds of whom were above 40 years old. In 1960 a 190-bed hospital was opened and a large modern synagogue consecrated.

The postcard of the Synagogue der Deutsch-Israelitischen Gemeinde un Bornplatz was taken in 1908. It attests to the wealth of the Jewish community at that time.



Synagoge der Deutsch-Israelitischen Gemeinde am Bornplatz, um 1908 (MHG)

The numismatic illustration is of a 1/2 million mark NOTGELD coin from Hamburg, Germany issued in 1923 during the period of hyperinflation. The obverse reads 'NOTGELD/ 1/2 MILLION MARK / AUGUST 1923'. The reverse side has a crest and inscription 'FREIE UND HANSESTADT HAMBURG'.



GENERAL ORDER #11 DECEMBER 1862

To control the trade of Southern cotton, President Lincoln insisted it be licensed by the Treasury Department and the army. As commander of the Department of the Tennessee, Grant was charged with issuing trade licenses in his area. As cotton prices soared in the North, unlicensed traders bribed Union officers to allow them to buy Southern cotton without a permit. As one exasperated correspondent told the Secretary of War, "Every colonel, captain or quartermaster is in a secret partnership with some operator in cotton; every soldier dreams of adding a bale of cotton to his monthly pay."

In the fall of 1862, Grant's headquarters were besieged by merchants seeking trade permits. When Grant's own father appeared one day seeking trade licenses for a group of Cincinnati merchants, some of whom were Jews, Grant's frustration overflowed. In November 1862, convinced that the black market in cotton was organized "mostly by Jews and other unprincipled traders," Grant gave orders "to all the conductors on the road that no Jews are to be permitted to travel on the railroad southward from any point. They may go north and be encouraged in it; but they are such an intolerable nuisance that the department must be purged of them."

On December 17th 1862, a frustrated General Grant wrote to the Assistant Secretary of the Army of his frustration:

"I have long since believed that in spite of all the vigilance that can be infused into post commanders, the spice regulations of the Treasury Department have been violated, and that mostly by Jews and other unprincipled traders. So well satisfied have I been of this that I instructed the commanding officer at Columbus to refuse all permits to Jews to come South, and I have frequently had them expelled from the department, but they come in with their carpet-sacks in spite of all that can be done to prevent it. The Jews seem to be a privileged class that can travel everywhere. They will land any wood-yard on the river and make their way through the country. If not permitted to buy cotton themselves they will act as agents for some one else, who will be at military post with a Treasury permit to receive cotton and pay for it in Treasury notes which the Jew will buy up at an agreed rate, paying gold.

There is but one way that I know of to reach this case; that is, for the Government to buy all the cotton at a fixed rate and sent it to Cairo, Saint Louis, or some other point to be sold. Then all traders (they are a curse to the army) might be expelled."

A handful of the illegal traders were Jews, although the great majority

were not. In the emotional climate of the war zone, ancient prejudices flourished. The terms "Jew," "profiteer," "speculator" and "trader" were employed interchangeably. Union commanding General Henry W. Halleck linked "traitors and Jew peddlers." Grant shared Halleck's mentality, describing "the Israelites" as "an intolerable nuisance."

When illegal trading continued, Grant issued Order No. 11 on December 17, 1862:

"The Jews, as a class violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled from the department within twenty-four hours from the receipt of this order. Post commanders will see that all of this class of people be furnished passes and required to leave, and any one returning after such notification will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners, unless furnished with permit from headquarters. No passes will be given these people to visit headquarters for the purpose of making personal application for trade permits."

Subordinates enforced the order at once in the area surrounding Grant's headquarters. . Some Jewish traders had to trudge 40 miles on foot to evacuate the area. In Paducah, Kentucky, military officials gave the town's 30 Jewish families—all long-term residents, none of them speculators and at least two of them Union Army veterans—24 hours to leave.

Twelve days after order number 11 was issued, a group of Paducah's Jewish merchants, led by Cesar Kaskel, dispatched an indignant telegram to President , condemning Grant's order:

"General Orders Numbers 11, issued by General Grant at Oxford, Miss., December the 17th, commands all post commanders to expel all Jews, without distinction, within twenty-four hours, from his entire department. The undersigned, good and loyal citizens of the United States and residents of this town for many years, engaged in legitimate business as merchants, feel greatly insulted and outraged by this inhuman order, the carrying out of which would be the grossest violation of the Constitution and our rights as good citizens under it, and would place us, besides a large number of other Jewish families of this town, as outlaws before the whole world. We respectfully ask your immediate attention to this enormous outrage on all and humanity and pray for your effectual and immediate interposition. We would respectfully refer you to the post commander and post adjutant as to our loyalty, and all to respectable citizens of this community as to our standing as citizens and merchants. We respectfully ask for immediate instructions to be sent to the commander of this post."

Jewish leaders organized protest rallies in St. Louis, Louisville and Cincinnati, and telegrams reached the White House from the Jewish communities of Chicago, New York and Philadelphia. Cesar Kaskel arrived in Washington on Jan. 3, 1863, two days after the Emancipation Proclamation went into effect. There he conferred with influential Jewish Republican Adolphus Solomons, then went with a Cincinnati congressman, John A. Gurley, directly to the White House. Lincoln received them promptly and studied Kaskel's copies of General Order No. 11 and the specific order expelling Kaskel from Paducah. The President told Halleck to have Grant revoke General Order No. 11, which he did in the following message:

By direction of General-in-Chief of the Army, at Washington, the general order from these headquarters expelling Jews from the department is hereby revoked. By order of Major General U. S. Grant:

On January 6, a delegation led by Rabbi Isaac M. Wise of Cincinnati, called on Lincoln to express its gratitude that the order had been rescinded. Lincoln received them cordially expressed surprise that Grant had issued such a command and stated his conviction that "to condemn a class is, to say the least, to wrong the good with the bad." He drew no distinction between Jew and Gentile, the president said, and would allow no American to be wronged because of his religious affiliation.

After the war, Grant transcended his anti-Semitic reputation. He carried the Jewish vote in the presidential election of 1868 and named several Jews to high office. But General Order No. 11 remains a blight on the military career of the general who saved the Union.

A National Bank note from Paducah serves as the numismatic illustration for this article.



Ulysses S. Grant and the Palestinian Envoy



Rabbi Hayim Tzvi Sneersohn, a great-grandson of Rabbi Shneur Zalman of Liadi, the "Alter Rebbe" of Chabad Hasidim, visited the United States in 1869 on a mission for the Jewish community of Palestine. He was received at the White House by newly inaugurated President Ulysses Grant. The Washington *National Intelligencer* described the reception of Rabbi Sneersohn, wearing traditional Palestinian *Yerushalmi* costume, by the President of the United States.

Rabbi Sneersohn said, "Mr. President: Permit me to give my thanks to the Almighty, whose mercy brought me here to behold the face of the chosen by the millions of this great nation... I come to your Excellency from the East, to entreat you in the name of G-d, who created all men equal, to listen to the prayer of your humble servant, standing before you to advocate the cause of his oppressed brethren in the Holy Land. The Israelites in Palestine possess no political or civil rights whatever, and oftentimes deprived of protection by the representatives of the civilized nations which the Christians enjoy, are exposed to violence and arbitrary rule. The only shelter the Israelites occasionally find is in the courts of the different European consulates, where one of their co-religionists is employed either as interpreter or deputy consul, who convey their grievances to the proper channel. This free Republic alone, whose banner covers the oppressed, whose foundation is based on equality, toleration, and liberty of conscience, has no Israelites employed near the consul at Jerusalem. I do pray, therefore, your Excellency, to turn your attention to the deplorable condition of my brethren in the Orient, that the principles of this government may be truly embodied in its representatives abroad; and I do further pray that your Excellency may show me that mark of favor which will enable my brethren in the Holy Land in the hour of need to seek refuge under the Stars and Stripes, that this free country and its exalted chief should be blessed on the sacred spot of our common ancestors."

At the close of his address, the President, evidently deeply moved by the Rabbi's sincere and feeling words, inquired with interest as to the circumstances affecting the Jews at Jerusalem which might be guarded by the American consulate; and replied, with his wonted quick decision, "I shall look into this matter with care."

The Rabbi then closed the interview with the following fervent invocation: "Before I part from you, Mr. President, allow me to offer my fervent prayer from the depth of my heart: Almighty G-d, whose dominion is an everlasting kingdom, may he bless and preserve, guard and assist your Excellency and your family. May the supreme King of Kings grant you a long life, and inspire you with benevolence and friendship towards all mankind."

At its close, the whole crowd, who had forgotten each his own personal interest in the impressive scene which was passing, were seen to be affected, some even to tears; and from some lips a fervent "Amen!" was heard in response. The President replied, with evident feeling, "I thank you for your wishes and prayers." While he was making a note for future reference, the Rabbi and his friends retired. Even office seekers seemed to say, "That man's mission ought not to fail." Of course, American sympathy will respond to such an appeal; and the American government cannot refuse so humble a request as that the Israelites of our own and other lands shall have in the American consulate at Jerusalem, an advocate whose voice will be heard throughout Christendom, as well as at the court of the greatest of the Mohammedan powers.

Rabbi Sneersohn and a large body of his friends in this and other countries look to our government to take the initiative in accomplishing for the Israelites of Jerusalem what they have secured for Germans in Germany and Chinese in China. The Holy Land is the "Fatherland" of the Israelites.

In May, 1869, Rabbi Sneersohn traveled to Cincinnati, where he told audiences that he felt he could discern the finger of G-d pointing to a day "not far distant, he hoped, when the great deliverance would take place and the land of Israel be restored to the Jewish people."



The Aleppo Codex



The Aleppo Codex is an especially valuable witness to the early Masoretic textual tradition associated with Rabbi Aaron Ben Asher, a famous grammarian and scribe of the tenth century. It was written around A.D. 920 in Palestine, probably in the vicinity of Tiberias, where Jewish scholars developed the system of vowel pointing which was to become the standard Masoretic system of vocalization. It is believed that Aaron Ben Asher himself penned the vowel points and the marginal *Masorah* (a system of comments cross-referencing the spelling and the occurrence of particular words) in this manuscript.

It received the name of "Aleppo Codex" because for about five centuries it was kept in the synagogue in Aleppo, northern Syria. Prior to this it had been in Cairo (Egypt) for a time, where it was apparently used as a model by the famous medieval Jewish scholar Maimonides. The codex was used as a model for the correct pointing, paragraphing and formatting of the text, as Maimonides states:

"In these matters we relied upon the codex, now in Egypt, which contains the twenty-four books of Scripture and which had been in Jerusalem for several years. It was used as the standard text in the correction of books. Everyone relied on it, because it had been corrected by Ben Asher himself who worked on its details closely for many years and corrected it many times whenever it was being copied." (Emanuel Tov, Textual Criticism of the Hebrew Bible [Minneapolis: Fortress Press, 2001], p. 46).

In the sixteenth century, the Keter was stolen from Cairo by bandits. Eventually it found its way to Aleppo, where the local Jewish community held on to it tenaciously, refusing to lend it out to scholars, let alone to consider selling it. A local tradition declared that if the codex were to leave Aleppo, the community would cease to exist.

In a profound sense, the prophecy turned out to be true.

With the rise of Arab nationalism in the early years of the twentieth century, Biblical researchers began to worry about the safety of the Keter. Scholars from Jerusalem's Hebrew University began investigating whether there might be some way to preserve its invaluable contents. The leaders of Aleppo's Jewish community staunchly dismissed invitations to remove it from their town for safekeeping. What was worse, they would not even allow it to be photographed. With great reluctance, they permitted a visit from the renowned Biblical scholar Prof. M. D. Cassuto, and then did all they could to heap obstacles in the way on his examinations of the codex.

In 1947, following the United Nations resolution to partition Palestine, the worst fears were realized. Anti-Jewish rioters, with help from the army, set fire to the Jewish quarter of Aleppo, including all its synagogues and Torah scrolls (though they were careful not to hurt the Jews themselves). The report was soon circulated that its precious treasure was irretrievably lost.

As Jewish refugees from Aleppo began to trickle into Israel, they told a different story: The details are still not clear, and at least four different Aleppo Jews (and one larcenous Syrian politician) have been credited with returning to the synagogue and rescuing the burning Keter. Many of the details are not yet being published in order to protect individuals who still reside in Syria. The story of the manuscript's destruction had evidently been disseminated for the benefit of the Syrian authorities.

A similar confusion obscures the story of how the Keter was kept in strictest secrecy from 1947 to 1958 by members of the Aleppo Jewish community, apparently after a detour to Beirut. At length, it was hidden among the personal effects of a Jew of Persian nationality who had recently been expelled from the country. At grave peril to his life, he succeeded in evading the customs inspection, and was able to smuggle his priceless cargo to Turkey, and from there to Jerusalem.

Even now, the Aleppo Jews would not acquiesce to give up the Keter to outsiders. A concerted campaign of pressure and persuasion was directed at the Aleppo community leaders, by the Israeli government, scholarly institutions, Jewish organization, and by members of the Aleppo Jewish diaspora, culminating in an official letter, issued in 1953, by Sepharadic Chief Rabbi Ouziel.

The most relentless of the manuscript-hunters was Yitzhak ben-Zvi, the learned authority on Middle-Eastern Jewry who became Israel's second President. He had a life-long obsession with the Keter, which he had been allowed to view in 1935. As President, he tried to conscript to the cause the Israeli diplomatic and Intelligence services.

In 1958, President ben-Zvi was able to announce officially that most of the Aleppo codex had found its way to safety in Jerusalem. It remains there, under expert preservation, today.

However, one third of the Aleppo codex has never yet been found. Unfortunately, that third includes most of the Torah, until Deuteronomy 28:17. Scholars have been reluctant to abandon hope for the recovery of at least some of those lost pages. There are some grounds for optimism. Stories are in circulation that some pages were misappropriated while still in Aleppo. None of the surviving sections exhibits signs of fire damage, so the story of its burning was probably untrue.

A very auspicious development involved a single leaf of the Keter that was turned over to the Jewish National Library in Jerusalem in December 1982, thirty years after it had been brought to Brooklyn by a family of Jewish refugees from Aleppo. More recently, a researcher at Bar-Ilan University identified, in the library of the Jewish Theological Seminary in New York, a printed Bible from 1490 with handwritten notes in its margins by a sixteenth-century savant who had systematically recorded the readings of the Aleppo codex.

The ultimate fate of this priceless treasure might ultimately be linked to the future of Israel-Syrian political relations. If true peace does emerge between the two warring nations, then the complete recovery of the Aleppo Bible might be one of the crowning achievements.

The illustrated Aleppo Codex / Synagogue medal was recently issued by the Israel Government Coin and Medals Corp.



The Jewish Colony at Cotopaxi

The little village of Cotopaxi, located in Fremont County, Colorado, is situated in a barren and desolate stretch of country, and containing, in 1882, a baker's dozen dwellings, two stores, a small frame hotel, railroad station and water tank. It was the scene of one of the most disastrous attempts at colonization ever made in Colorado.

Between the years 1879 to 1882, thousands of Jewish refugees arrived in New York City from Russia and Poland, having been forced to flee their homelands by racial and financial persecution to which they had been subjected. Many of these people, cared for by the Hebrew Emigrant Aid Society of the United States, were in time established in various trades and occupations. Numerous attempts were also made by the Society to found agricultural colonies though out the country to accommodate those families desiring to settle upon the land, and to relieve the congestion in the Jewish quarters of the large eastern cities.

That most of these colonies were failures was not due to any inaptitude of the Jewish people for farming, but rather to the fact that almost all of them were planted upon land unfit for cultivation.

Through the efforts of Emanuel H. Saltiel, the Portuguese Jewish owner of a silver mine at Cotopaxai, and president of the Cotopaxi Town Company, a Jewish Agricultural colony was brought to Colorado.

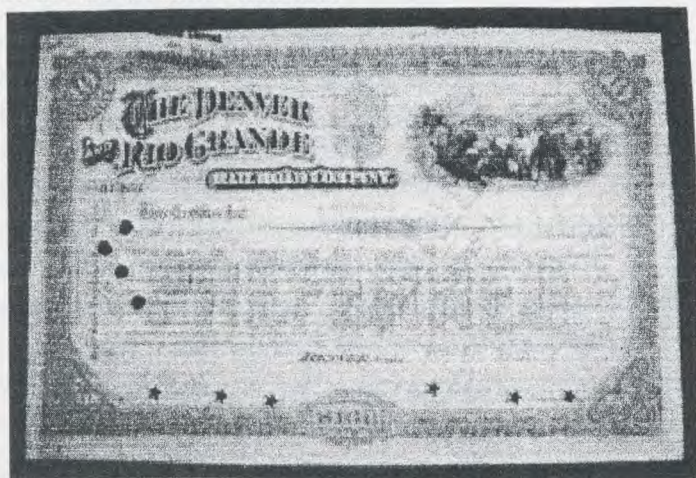
Appearing before the Hebrew Emigrant Aid Society in New York, he depicted in glowing terms the advantage of placing a colony upon rich and productive lands in the Wet Mountain Valley where each family could rapidly become self-supporting. Such were his persuasive power, that, although the original plan of the Society had been to send a picked group to Oregon, he was entrusted with the sum of \$8,000 to \$10,000 with which to settle a colony at Cotopaxi.

A curious assemblage of confused and frightened families, thirteen in number, and containing fifty individual, arrived at Cotopaxi on the eighth of May, 1882, after a five day journey from New York. Three more families arrived during the summer, so that by the latter part of August the colony numbered 63 people. All of the refugees were observant orthodox Jews.

Mr. Julius Schwartz, a young Hungarian lawyer, was sent to Cotopaxi soon after the arrival of the refugees, by the New York Committee to look after the affairs of the colony. Happy to have escaped from the hardships and persecutions of their homelands and from the monotony and hopelessness of life in the tenement district of New York City, where they had been quartered for several months, these refugees

eagerly anticipated the establishment of new homes for themselves and their families and the independence to be secured from the ownership and cultivation of fertile farming. Their hope and enthusiasm were short lived, however, for it soon became evident that they had been grievously deceived by Saltiel. Possessing none of the rich Wet Mountain Valley ranch land, as he had represented to the Emigrant Aid Society, he located the helpless refugees upon barren lands in the vicinity of Cotopaxi. His only object in bringing the colony here seems to have been to boon the mining district and the town and to secure cheap labor to operate his silver mine.

The Jewish farmers were able to obtain temporary employment in the Saltiel mine, walking a distance of four miles to and from their work and receiving \$1.50 for day work and \$2.00 for night shifts. Every dollar thus earned was immediately shared with some less fortunate neighbor. Later Saltiel stopped paying them, and they were obliged to find work in Salida and at Monnach Pass, where they dug trenches and sawed logs for the Denver & Rio Grande Railroad.



A scarce stock certificate from this railroad company serves as the numismatic connection to the article. The railroad officials, at the request of the Jewish laborers, gladly consented to allow them to observe Saturday as their day of rest.

Soon after their arrival at Cotopaxi the Jewish people began to cast about for means of erecting a synagogue in which to hold the services so necessary to their well-being. No funds being available for this purpose they were able to secure an abandoned house in the village and remodeled it as best they could. Leopold Gershal, a director of the Emigrant Aid Society in New York, secured a Torah for the colonists through the aid of the Jewish community at Gotham.

The holy law arrived in Cotopaxi the 20th of June, and the 23rd of June the Sefrer Torah was solemnly dedicated. Reporting the ceremony, a correspondent of the Jewish Messenger stated. "At 5:30, the procession was formed as follows: First marched the elders of the colonists, each with a candle in his hands, then came a Chuppah, the four poles carried by four single men, and after that the women and children of the colonists. The procession then entered the synagogue and several psalms were sung, the Russians chanting those peculiar melodies, which so deeply move the Jewish heart. The young Secretary (Julius Schwartz) opened the Ark. and after having chanted several hymns, placed the Torah in its place. This was the first Torah in the Rocky Mountains, the first synagogue under the snow-tipped summits of Fremont County, Colorado.

Mr. Schwartz delivered a prayer in which he implored God to help the poor refugees and all Israel. With the coming of winter, the situation of the Jewish colonists became increasingly difficult. Their crops having failed and food was difficult to obtain.

A report was prepared by Mr. Witkowski and Mr. Kohn, senior members of the group and was sent to the Hebrew Emigrant Aid Society. The report set forth in detail the destitute and pitiful condition of the colonists. They wrote "we are at a loss to account for the sum of the \$8,750 said to have been expended up to October 23, 1882. We assure you that the New York Society, and therefore the refugees have paid more than twice as much for what they received as an honest administration of the fund would warrant. In conclusion we would earnestly recommend that immediate relief in the shape of clothing and provisions be at once and without delay sent to the colony and that some means be immediately devised for the care and treatment of the sick and those about to be confined. And we recommend to the Hebrew Emigrant Aid Society of the United States the immediate removal of the colony to some other place." Upon receipt of this report an investigation was immediately made by the Society and the Hebrews were ordered to leave Cotopaxi. Transportation to any desired locality and one hundred dollars in money were furnished each family.

The refugees, who had been so closely associated in their hardship were at last separated. Several families went to Salt Lake City, Utah, some to California some to South Dakota, and some to Denver. Two couples returned to Russia.

Thus ended the saga of the Jewish Agricultural Colony at Cotopaxi.

RABBI RAPHAEL HAIM ISAAC CARIGAL

In colonial times, North American congregations made do without the services of a rabbi. Preaching was not characteristic of American synagogues until about the middle of the 19th century. Nevertheless, preaching was not entirely absent from colonial services. From time to time, North American congregations received visits from Palestinian rabbis who crossed the hazardous seas to collect funds for their communities or, in some cases, for themselves. These rabbis from the Old World helped in the supplying of "post-natal" spiritual nourishment to the infant Jewish community in the New World.

Probably the most distinguished, learned and enterprising emissary to arrive in pre Revolutionary America was Rabbi Raphael Haim Isaac Carigal (1733 -1777) of Hebron. The sage has been described as one of the most exotic but surely the most delightful and charming figures in colonial American Jewish history.

The Hebron Jewish community sent him as an emissary to the Jewish communities in the Near East. In 1757, he visited Europe, and again returned to Italy during 1759 and 1760. Carigal arrived in Curacao in 1762 and was at least the fourth emissary from Hebron to visit the island from 1750. The community, then the largest Jewish center in the Americas, conducted a massive appeal for his mission. He was also engaged as its visiting rabbi at 750 pesos annually, until then the highest salary paid a hakham in the Americas. In 1764, he returned to Hebron, and four years later again departed for Europe. In London Carigal was engaged as an instructor in Talmud. After he had spent 1771 in the Caribbeans, he arrived in Philadelphia, in 1772, he was considered to be looking for a permanent position for himself and a haven for his family.

During the nearly one year that he spent living and preaching in Philadelphia, New York and Newport he became highly regarded for his rabbinic learning and cultural influence. It was in Newport where the hakam's doings and sayings were recorded extensively, due for the most part to the mutual intellectual regard and friendship that developed between Carigal and the Christian Hebraist Pastor Ezra Stiles. What we know of Rabbi Carigal comes to us mainly through the writings of Reverend Stiles, who kept a detailed diary of their six-month friendship.

Stiles first encountered Carigal at the Newport synagogue when Carigal presided over a Purim service in March 1773. Stiles recorded that Carigal "was dressed in a red garment with the usual Phylacteries and

habiliments, the white silk Surplice; he wore a high fur cap, had a long beard. He has the appearance of an ingenious and sensible man."

Impressed by Carigal, Stiles returned to the synagogue to hear him lead Passover services four weeks later, an event about which Stiles wrote copiously, including the fact that on his shaved head Carigal wore "a high Fur Cap, exactly like a Womans Muff, and about 9 or 10 inches high, the aperture atop was closed with green cloth."

Many colonial-era American Christians had a respect for — even a fascination with — the Hebrew language and Jewish religion. In part, their interest stemmed from a belief that the Hebrew Bible, which they dubbed the "Old Testament," laid the ground for the Christian "New Testament." Educated American Christians, especially New England clergymen, assumed that an accurate reading of the Old Testament was best done in its original language.

The two spent many hours in learned discussion. Carigal tutored Stiles intensively in Hebrew. The topics of their conversations ranged widely through kabbalistic mysticism, the nature of Hebrew and Arabic languages, the question of which language Moses wrote in, the relationship between Turks and Jews in Palestine; ancient coins and books, circumcision among Coptic Christians, the coming of the Messiah and numerous other subjects. Stiles already had a basic knowledge of the language and by the time Carigal departed from Newport, Stiles and he were exchanging lengthy letters in Hebrew.

The rabbi attended services in Stiles' church and listened to a sermon on the subject of "the Chosen People." Pastor Stiles, in turn, attended services at the synagogue. The pastor was among the distinguished audience which heard Rabbi Carigal preach at the Pentacostal services in the Newport Synagogue on May 28, 1773. On this occasion, the governor of Rhode Island and two members of the judiciary sat with the president of the congregation. An excellent English translation of Carigal's sermon preached in Spanish was subsequently prepared by the Portuguese emigre, Abraham Lopez, and offered for sale in the Newport Mercury. This became the first publication of a sermon

A
S E R M O N
Thomas H. H. H.
PREACHED AT THE
S Y N A G O G U E,
In NEWPORT *Rhode-Island,*
CALLED
"The SALVATION of ISRAEL :"
On the Day of P E N T E C O S T,
Or F E A S T of W E E K S,
The 6th day of the Month *Sivan,*
The year of the Creation, 5533 :
Or, *May 28, 1773.*
Being the ANNIVERSARY
Of giving the LAW at *Mount Sinai :*
By THE VENERABLE HOCHAM,
THE LEARNED R A B B I,
HAIYM ISAAC KARIGAL,
Of the City of *HEBRON,* near *JERUSALEM,*
In the HOLY LAND
NEWPORT, *Rhode-Island :* Printed-and-Sold by
S. SOUTHWICK, in *Queen-Street,* 1773.

This became the first publication of a sermon in an American synagogue.

As a result of Carigal's relationship with Ezra Stiles, when Stiles became Yale's fifth president, Hebrew became a required course in the freshman curriculum. Liberal for his time, Carigal advocated love and brotherhood among all mankind. He covered a greater distance than any other emissary of his era. His portrait, first done in crayon, was painted in 1772 by Samuel King at the request of Ezra Stiles.

Carigal was elected rabbi of Congregation Kaal Kodesh Midhi Israel in Barbados and apparently was ready to send for his family in Hebron. But in 1777, not yet in his 45th year, he was stricken and buried in the Island's cemetery.

The Rabbi Carigal medal is the sixteenth in the series The Medallic History of the Jews of America. Sculpted by A.I.N.A. member Karen Worth, the medal portrays Rabbi Carigal wearing the characteristic fur cap and robe in which he appeared before colonial American congregations.



Raphael Hayyim Isaac Carigal, Hebron emissary.
Credit: Yale University Library, New Haven, Conn

PROFILE OF AINA'S CONVENTION VOLUNTEER

One of the first things a numismatist thinks of when he/she hears the name of Julius Turoff is that you always saw him at the major coin conventions, not only in and around the New York area, but all around the numismatic nation (I remember with great fondness working alongside Julie at many of the AINA conventions through the years). We all know how time consuming it is and how much hard work it is to be one of the volunteers to put on a coin convention. "Julie", as he is still so affectionately known as to all of us, has worked in just about every capacity there is behind the scenes of a convention.

Julie was born in Brooklyn, New York and now resides in Flushing. It is hard to believe that he is now 92 years old and still going strong. He and his wife Florence have been married for 71 years (congratulations). They have two children, three grandchildren and three great grandchildren. Julie quit school at the age of 15 due to marital problems with his parents and began working in the garment district at a wholesale millinery firm where he eventually worked his way up to become a partner. It is hard to fathom that his beginning salary at that time was only \$12.00 per week.

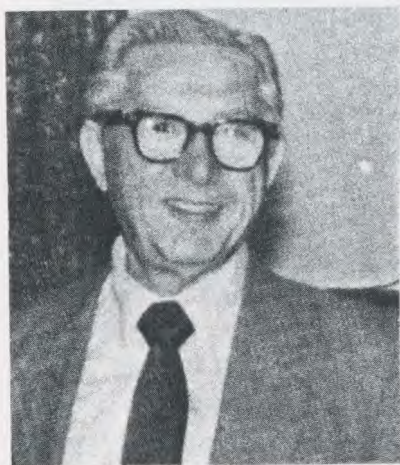
Julie's current collecting interests to this day are Americana, relics, almost anything with a Jewish connection, and New York City items including the Statue of Liberty. He is still a member of numerous organizations, both on the national and local levels. Besides AINA and ANA, he is a member of the Long Island Coin Club (past president), the Flushing Coin Club (past vice president), the Westchester County Coin Club (past president), the New York Numismatic Club, and the ANS. He has served in just about every capacity there is at conventions: as general chairman, moderator, speaker, and exhibitor. Along with Ed Schuman, they both co-founded the Grand Central Coin Convention. He has served as General Chairman at the Metropolitan New York Convention, the Grand Central Convention, the Greater New York Convention and was Honorary Chairman of the ANA Convention held in New York City in 2002.

For AINA, he holds membership number 9, the lowest regular number at this time. He has been Secretary for the organization since its inception, has written several articles for The Shekel magazine, and has clocked many hours working tables for both the IGCNC and AINA at the ANA conventions. For ANA, Julie has held continuous membership for 53 years, has won many first place awards as an exhibitor, and has been a judge for over 40 years. At the present time, he is still a District Delegate.

It is no wonder that Julie has received through the years many accolades and awards from these organizations. Among them are: the Numismatic Ambassador Award, special V.I.P. awards from the Long Island Coin Club and the Westchester Coin Club, and from the ANA, the Howland Wood Award (for Best in Show), the Medal of Merit, two Presidential Awards, and most recently at the last ANA Convention, the Glen Smedley Award.

Being a well-rounded numismatist encompasses many things, not just collecting coins. A numismatist begins from the heart, having a love for a certain type of coin, paper money, etc., and it grows from there. After filling a box with numerous items, your interest grows to the point to where you start to buy books so you can learn the background of your collection and you begin to get the urge to share your new found knowledge. That is where joining local coin clubs and organizations come in.

Once you become part of an organization, attend many meetings and even become an officer or board member, your knowledge grows even more because you share what you have learned and you learn from what others have shared. The next step for the numismatist is attending conventions to hunt down that certain item you have been looking for. There is nothing like the excitement of attending a convention. Your numismatic field of knowledge grows, as does your circle of friends. You soon realize that you want to be part of all this excitement and you volunteer to be a part of the convention staff. Little did you know how many hours and how hard the work was going to be but it was worthwhile, both personally and as a boost for your organization(s).



Through the years, a lot of this excitement, attending meetings on a regular basis, volunteering to help out, etc., has waned. How wonderful it is to learn of someone that has never lost his interest and is still "at it" so to speak. Few can hold a candle to the type of numismatist that Julius Turoff is. Many years as a volunteer in just about any capacity has earned Julie the personal reputation of being one of AINA's and one of ANA's top members and best all-around convention volunteers.

Written by Donna J. Sims

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